DOCUMENT RESUME

ED 075 284 SO 005 467

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TITLE A World Curriculum for United States Schools.
PUB DATE 21 Nov 72
NOTE 6p.; Paper presented at CUFA Section, Annual Meeting, National Council for the Social Studies, Boston, Massachusetts, November 21, 1972

EDRS PRICE MF-$0.65 HC-$3.29
DESCRIPTORS *Comparative Analysis; *Curriculum Development; *International Education; *Social Studies; Speeches; *World Affairs

ABSTRACT

Social studies curricula should be based on a provincial-universal principle of maintaining a continuous interaction between the local community and the world community. It is suggested here that those who are already doing this can contribute by offering suggestions to others trying to implement the world principle in their classrooms. Those who are not prepared to use this basis should be shown the opportunity it provides to integrate world views into provincial studies. Those who believe that it is too simple, should note that there is power in its simplicity. The provincial-universal principle can be tested by implementing the comparative-analytical approach in the social studies programs which will require defining the terms, describing the relationships, specifying examples, and reporting successes and failures in efforts to implement the model. To illustrate the point of dealing with the local and the world principle, the author offers a comparative - analytical approach toward migration of the Mormon and Boer pioneers. In conclusion, a world curriculum for U.S. students allows for analysis and reflection, synthesis and re-synthesis, and further, can produce citizens of the world and citizens of the U.S. who are insightful and knowledgeable about cultures and mankind. (SJM)

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"A World Curriculum for United States Schools"

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"The universal," I think it must have been a Western story-teller, J. Frank Dobie, who said, "should be a part of the provincial. And the provincial," he continued, "is also essential to the universal." A misquote, unfortunately, but I have remembered it so long that it has become a part of me. Simple. It makes sense. I want to share it with you.

It means, if we apply the principle to curricula for social studies education, that there should be no extensive study of the provincial without an effort to correlate the local events--provincial phenomena--with world events--global phenomena. The studies of home, family, neighborhood, and community which have been so much a part of social studies education would deal also with the local home, the earth home, and the cosmic home. An inquiry so ordered would not ignore or "save" the international-intercultural until a later grade level "capstone" course. A social studies curriculum based on the provincial-universal principle would maintain a

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Paper presented at a Symposium on Transnational Curricula, College and University Faculty Assembly, Fifty-Second Annual Meeting of the National Council for the Social Studies, Boston, Massachusetts, November 21, 1972. James M. Oswald is director of the Intercultural Social Studies Project of the American Universities Field Staff, Hanover, New Hampshire 03755.

continuing interaction, an "analytical-reflective tension" between the "local--the world--and the cosmic."

Three responses will be almost automatic:

"We are already doing it."

"We are not adequately prepared to do it."

"It is too simple."

Fair enough. The first response is true in many cases. Some are always ahead of others. These friends are the advance group. We need their counsel.

Of course we are <u>not</u> "adequately prepared to do it." Let us turn this negative to a positive: "We all have an opportunity to become adequately prepared to integrate world views into provincial studies and make ourselves whole as we make the curriculum whole."

As for the third point, "It is too simple," an appropriate response is: "So is $e = mc^2$ simple .... And its power is in its simplicity." The powerfulness and usefulness of theories--which are really organizers--lie in their reliability, their capability to continually serve as predictors, organizers, and explainers.

When demonstrated to be inaccurate, theories are modified or discarded. It does not seem, at least not yet, that implementation of the proposed "local--world (provincial-universal) model

for social studies curricula has failed. It just has not been widely tried. Why not put it to a test by implementing it widely in the social studies programs in the schools of the United States?

Definitions of terms are in order. Descriptions of relationships and specific examples of how the model can be implemented are needed. All this cannot be done in one position paper or even by one person. So you are being asked to think it over. Consider the possibilities. If it seems sensible and promising to you then it is incumbent upon you to participate in defining the terms, describing the relationships, specifying examples, and reporting successes and failures in efforts to implement the model.

What would this mean in the practical terms of a teacher assigned to, say, "Indiana history--grade seven--six periods per day?" Continual attention to world history exemplars which are quite similar, and others which are quite dissimilar to the Indiana history phenomena. It is a comparative-analytical approach. It stimulates reflection on, say, similarities between the Japanese attack on Pearl Harbor, Hong Kong, and Manila, December 7, 1941, with the U.S. Navy surprise attack on the Spanish Navy in Manila Harbor in 1898.

As a beginning teacher I was assigned to "teach" Utah history. Never having had a "course" related directly to Utah history, I read everything available. My version of the Mormon migration was

tied to the larger Western migration which preceded, paralleled and followed the Mormons. The deeper I got into the inquiry the more I became conscious that this Mormon migration was a complex series of events interrelated with known and unknown events worldwide in scope. Not all Mormons left Nauvoo, Illinois for the Great Basin. Not all who followed Brigham Young to the Salt Lake Valley were either Mormon or Caucasian. The routes they used had been carefully mapped by several predecessors--Stansbury, Fremont, Bridges, Carson, and most recently by the "Donner Party." The Mormons hadn't originally known they would stop in a desert valley. This valley was reached by different parties at different times-- from Mississippi, from eastern Colorado, from California via Arizona and Mexico with a Mexican War and a preface to a Gadsden Purchase along the way. And from California via ship around Cape Horn and Hawaii, San Francisco and a place called Sacramento where a Swiss immigrant to Mexico who had left a family in Europe and taken up with Indians, one Johann Sutter employed a Mormon named Marshall who precipitated a gold rush. This is only part of the story but note how much less realistic it would be if limited only to details about a group's travel between their Mississippi Valley hometown--built by a preceding Roman Catholic group--to the Valley of the Great Salt Lake--where a dropout from Marcus Whitman's mission-drive westward, one Miles Goodyear, was already settled nearby with a self-sustaining farming operation and Indian friends and possibly wives.

In my third year of teaching, a bureaucratic accident brought a film about Boer pioneers moving northward from South Africa, to my classroom. These seemed to be the same pioneers. South Africa looked much like the American West. Obviously, Boer settlers had the same genetic-phenotypic ancestors. Their shirts looked as from the same bolt of cloth. The wagons and oxen were almost the same. But the greatest surprise was the realization that the Boer Trek occurred before the Mormon Trek, 1835-1840 as compared to 1846-1847. I never have compared the size of the two migrations. Nor have I compared Mormon and Dutch Reformed and Hugenot theologies. I've been content just to discover the same "Europeanization of the world" occurring in Australia and Argentina and elsewhere. This is only one small story in which I have tried to illustrate the value and logic of dealing simultaneously with the local and the world, the universal and the provincial. The story itself is not the point--analysis and reflection, synthesis and re-synthesis are the point. Teacher telling is not the point. Student-teacher integration are the point. Topics or materials are not the point. Understanding is the point. Comprehension is the point.

A world curriculum for United States students should produce citizens of the world who are simultaneously citizens of the United States. These American-World Citizens ought to "know" every square mile of their three-dimensional earth home. They ought to be insightful and knowledgeable about many world cultures and relationships between these and their own culture. They must be able to discriminate between desirable and undesirable models

of world order. They would be insightful and knowledgeable about mankind in the fourth dimension of time. If they don't know several languages they ought at least to know how they can learn languages and have practiced either learning or making a communication system. Ideally, world-around travel and living can be integrated into the lives of these American-World Citizens. And there are more objectives for a world curriculum for the United States, but we must terminate our remarks and encourage you to consider the desirability of designing and testing alternative world curricula for our United States school students. Surely world-consciousness, universal mankind consciousness is desirable and necessary for us and our children.

I pledge allegiance to mankind
And to the universe in which we dwell
One people on planet earth
Striving for justice for all.

JMO